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communal cooking. It is a masculine task to bring in the leaves which are used for wrapping the taro and for covering the *liga*, and in this duty the boys render great assistance. At the feast, when the men were making plans for some communal rites, the speaker told the boys to bring in leaves, and that if they did not they would get nothing to eat. While this was greeted by laughter on the part of the boys, they later hastened to bring in the leaves. A boy is seen carrying a load of leaves bigger than he is, or helping his father clean the fish. He may also shred a coconut, a masculine task. He will watch his father and the other men as they prepare a pig to be baked. A boy of eleven helps his father to clear the bush ground for a new garden, but this is not work that takes up much of his time, for new gardens are not made every day.

The boys share with the girls the duties of taking care of their younger sisters and brothers, but even that leaves them more free time than girls. They frequently stroll through the bush, playing in the water, or on the beach, at the same time looking after their little brothers. I never saw a similar group of girls. These boys have access to the men's house and are present at all the masculine rites and feasts, where they receive their share of the food, listen to the speeches, and witness trading transactions. They are quiet on these occasions, obviously enjoying their food and never interrupting or taking any part in the proceedings. Even their seniors, youths and young men, listen respectfully as the old men talk. The fact that the boys of a village are circumcised together when they are about eight or ten years of age, that they then spend several months excluded from all females, that after this they sleep in the men's house, must help to set this pattern of age grouping among them.[1] There is no similar rite for any group of girls.

Within a group of boys, one often finds a pairing off of two boys and the formation of particular friendships. This occurs

[1] The circumcision rites will be described in the following chapter.

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572 857 most often between a boy of ten or twelve and an older boy of sixteen or seventeen. It is, as far as I could observe, a kind of hero worship on the part of the younger boy. The two are companions and friends, walk around arm in arm or hand in hand, and the younger one acts as a fag to the older, obeying the orders of the latter. If the two are occupied in some joint task, such as carrying water, it is the younger who [482] will carry the heaviest and longest bamboo trunk filled with water.[1] This division of labour is the rule among all groups of boys, whether there are pairs of friends within the group or not. The friendship between two boys of different ages 572 is frequently found between two boys of the same clan. 857 Lagawa, a boy of about ten years, is a member of the *Solema* 574 clan and lives in the hamlet of Ponambatawa, at one end of 593 the village of Lesu. At the other end of the village, in the hamlet of Penguli, lives Ladawin, a boy in his late teens and also of the *Solema* clan. Ladawin and Lagawa are very good friends. One day Lagawa came to Penguli to visit Ladawin and stayed with him in the men's house. After about a week's time, Lagawa's father came to take him home. The boy refused to go and sat on the ground sobbing. Then the father took him by the hand, but still the boy refused to rise or move. The father tried to drag him along the ground, but gave up the attempt. Ladawin and a few members of the boy's clan stood to one side and said nothing. A few other men who were there talked kindly to the boy, advising him to go home, and saying that later he could come for another visit. But the boy continued to weep and did not move. Finally, the father walked off without his son. After he had

[1] Frequently water was carried for me by a whole group of boys, particularly when I needed a large quantity for developing photographs. Each time I noticed that the smaller boys carried the heaviest loads, while the older boys brought the smallest containers. I casually mentioned the matter to one of the older boys, who took the division of tasks quite as a matter of course and did not even think it worth talking about. It was the accepted pattern between younger and older boys.

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gone Lagawa stood up, stopped crying, took Ladawin's hand, and together the two boys went to the beach. Lagawa remained at Penguli for over a month, taking part in its daily life and spending most of his time in Ladawin's company. He appeared very contented. His father did not return again for him and the boy went home a month or so later on his own initiative.

This incident is of interest from several points of view. First, it shows the friendship between a younger and older boy.[1] Second, it is an interesting example of the limits of a father's authority over his son and of the bonds between clan relatives.

If the orthodox rule of matrilocal residence is not observed, a boy frequently runs away from home to his matrilineal relatives. Under the same circumstances a girl sometimes runs away to the hamlet of her clan relatives. The parents can never compel the children to return. They come back when they feel like it, and this is regarded as normal behaviour for the children. After the incident when Lagawa's father tried to persuade him to come home, there was no discussion by any of the onlookers. When I began to talk about it, they took the attitude that the boy was "within his rights," and that the whole incident was a normal one in daily life.

Another happening throws some light on the parent-child pattern. Pulong is rather fond of gossip and loafing, and at sunset, which is pig feeding time, she is sometimes reluctant to leave my veranda, or some other place, where she has

[1] Similar pairing off of an older and younger boy was observed among non-clan relatives. There was the friendship of my cook, Sinbanimous, married, and at least in his late teens, and Malalis, a boy of about twelve. Malalis followed Sinbanimous about and they were constant companions. When I left Lesu, Sinbanimous left too, as he and his wife were returning to their own village some distance away. Malalis went with them for a long visit. As I left the island then, I do not know the further development of their friendship.

In the village there were several other such pairs of friends.

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PERVERSION

838 Up to now the more or less normal sexual life has been described and no mention made of any abnormalities or perversions. Practically none of these exist. There is no homosexuality, and they had never heard of such a phenomenon. When I said that such a practice was occasionally found among other peoples, the Lesu people were surprised and rather horrified. Boys and young men are frequently [512] seen walking arm in arm, or with an arm thrown affectionately over a friend's shoulder, but this indicates friendship only. It must be remembered that here there is no restriction on a man showing affection, and that a father fondles a baby as much as the mother does.

839 All informants very emphatically assert that there is no intercourse between human beings and animals—pigs, dogs, birds, phalangers, or any other animal. Yet they take as a matter of course the folk-tales and myths in which frequent mention is made of marriages and sexual intercourse with birds and other animals. (A pig is never featured in this connection, however.) No attempt is made to justify the happenings in the tales or to correlate them with present-day life. Whether the type of intercourse mentioned so frequently in the tales ever took place or not is a matter of conjecture for the ethnologist. Natives insist it does not take place to-day, and that it never has. Women sometimes [231] suckle young pigs just after they are born if the mother pig happens to be away in the bush. This is not considered unusual or in any way abnormal. Karot, of Lesu, nursed a pig while I was there.

Masturbation, not generally considered a perversion in our own society, is practised frequently at Lesu, and regarded as normal behaviour. A woman will masturbate if she is sexually excited and there is no man to satisfy her. A couple may be having intercourse in the same house, or

3:Chinnery G, E-5 (1929)1931 OM10 New Ireland OM10

551 During the taking of this pedigree the sister's name and her presence
593 were strongly avoided. Other terms avoided were the father's sister's daughter, father's sister's son's wife, the mother's brother's wife, the wife's mother, and a woman avoids her brother and his name; the wife's brother and the wife's father do not appear to be avoided.

837 In this village it was said that small groups of men and women
572 were friendly to one another even to the extent of exchanging wives. This is now dying out with the coming of mission influence. The last group of the kind consisted of the following men and their wives:—Langiaun (male), Sagarin (female); Lile (male), Lubun (female); Marangas (male), Kesiga (female); Eangulin (male), Narong (female). Each man had access to each woman, and the groups lived happily together. Marangas then went to work on the gold-fields leaving Kesiga with his group friend Eangulin. After a short time, Eangulin found he liked Kesiga better than his wife, Narong, so he gave Narong to the Luluai of the village, Lega—who did not belong to the group at all—and stole Kesiga. Narong afterwards died. When Marangas returned from the gold-fields, and found that Eangulin had stolen Kesiga and did not want to give her up, he was very angry, and withdrew from the group altogether, marrying another woman.
582 The group then broke up. It was stated in the village that marriage with the mother's brother's widow is allowed, but that marriage with the daughter of the father's sister's daughter is prohibited. There was one instance of marriage with the deceased wife's sister. I omitted an inquiry as to marriage with the daughter of the mother's brother's daughter.

601 The next pedigree was taken at Pinigindu, and the following relationship terms were recorded:—

Tamak.—Father; father's brother; mother's sister's husband.
Nanga.—Mother; father's brother's wife; mother's sister.
Emanda Karak.—Son.
Nimugu.—Father's sister; brother's son (woman speaking); father's sister's daughter's daughter.
Nak.—Father's sister's husband; wife's brother's son; husband of father's sister's daughter's daughter.
Tata.—Mother's brother.
Noiak.—Sister's son; sister's daughter.
Nasong.—Mother's brother's wife; husband's sister's son.
Koko.—Father's sister's daughter; mother's brother's son (woman speaking); daughter of father's sister's daughter's daughter.
Masikogup.—Father's sister's daughter's husband; wife's mother's brother's son.
Wepaguna or *Kogup.*—Mother's brother's son.